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¶S. AVGVSTI-

nes Manuell, or litle booke of the Contemplation of Chriſt, or of Gods worde, whereby the remembraunce of the heauenly deſires whiche is falne a ſleepe may be quickned vp agayne.

AT LONDON
Printed by Iohn Daye dwellyng ouer Alderſgate.

1577.

¶Cum gratia & Priuilegio Regiæ Maieſtatis.

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The Preface.

FOrasmuch as we be set in the middes of snares, we easely become cold in desire of heauenly thynges. And therfore we haue neede of continuall defence, that when we bee shrunke away, we may bee wakened to run backe agayne to our true God the souereigne goodnesse. In consideration wherof, not through rashe presumption, but for the great loue that I beare to my God, I haue vndertaken this worke to his glory, to the intent I might alwayes haue with me a short and handsome abridgement of the chosen sayinges of the holy fathers concernyng my God, by the fire of the readyng wherof, the loue of him might be kyndled in me as oft as it waxed cold in me. Assiste me nowe I beseeche thee my Lord God, whom I seeke, whom I loue, whom I prayse and woorshyp both with mynde and mouth, and with all the power that I am able. My mynde beyng vowed vnto thee, and inflamed with loue of thee, sighyng for want of thee, gapyng after thee, and longyng onely to see thee,

thee, hath no pleasure in any thyng but to speake of thee, to heare of thee, to write of thee, to conferre of thee, and to bethinke it selfe oftentymes of thy glorye, so as the remembraunce of thee may be some refreshyng to me among the stormes of this worlde. Thee therefore doe I call vppon most earnestly, vnto thee do I cry with a loude noyse euen from the bottome of my hart. And when I call vpon thee verely I call vpon thee in my selfe: for I should not bee at all except thou wart in me, and except I were in thee thou wouldest not be in me. Thou art in me, because thou abydest in my mynde: thereby do I know thee, and therein do I finde thee. When I remember thee: I am also delighted in thee and by thee, of whom, by whom, and in whom all thynges be.

¶Of Gods wonderfull beyng.

THou Lorde fillest heauen and earth bearynge vp all thynges beyng not burthened fillynge all things without beyng inclosed, alwayes doing & yet alwayes at rest: alwayes gathering, but not for any neede: alwayes seeking, & yet thou missest nothing: louing & yet not dotyng, beyng ielous & yet still in quiete. It repenteth thee & yet thou art not greeued: thou art angry, and yet not out of patience. Thou chaungest thy woorkes, but not thy purpose. Thou

NOE.

ISAAC.

receiuest that which thou hast sought out, & yet thou hadst neuer lost it. Thou art neuer needy, and yet thou delightest to gayne. Thou art neuer couetous, & yet thou demaundest vsury. Thou lashest out where thou owest not. But who hath ought that is not thyne? Thou payest dets, & yet art in no mans det. Thou forgeuest dets, & yet losest nothing. Thou art euery where & euery where thou art whole: perceiued thou mayest be, seue thou canst not be. Thou art no where absent & yet art thou farre of from the thoughtes of the wicked, nay looke where thou art farre

ABRAHAM.

IACOB.

Death did begyn.

MOSES.

ELIAZEL

of, there art thou not away: for where thou art absent by grace, there art thou present by vengeaunce. So art thou present in all places, & yet canst scarsly be found. Thou standest stil when we folow thee, & yet we cannot overtake thee. Thou holdest all thyngs, fillest all things, inuironest all thynges, surmountest all thyngs, and sustainest all things. Thou teachest the harts of the faithfull without noyse of wordes: thou art not dissevered by places, nor altered by tymes, nor subiect vnto to & fro. Thou dwellest in vnapprochable light which neuer

AARON.

PHIMES

And by his fall.

CALEB.

GEDEON

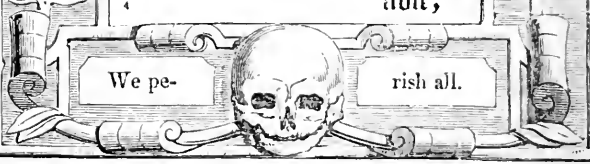
OTHONIEL.

IEPTE.

man saw, nor can see. Abyding quietly in thy selfe, thou goest everywhere about the world: for thou canst not be cut or deuided, because thou art but one in very deede, and art made out into partes or peeces but beyng whole thou maintainest the whole, thou fillest the whole, thou inlightenest the whole, & thou possessest the whole.

¶Of the vnspeakeable knowledge of God.

ALthough the whole world were full of bookes, yet could not thyne vnspeakeable knowledge be vttered. For in as much as thou art vnspeakeable,



We pe- rish all.

SAMSON

able, thou canst in no wise be put in writyng, or comprehended. Thou art the fountaine of godly light, and the sunne of euerlastyng brightnesse. Thou art great without quantitie, & therfore unmeasurable. Thou art good without qualitie, & therfore very good & souereinly good, & no man is good but thou alone. Whose will is a worke, for thou canst do what thou listest. Thou hast created all thyngs of nothing, & by thine onely wil hast thou made them. Thou possessest all the creatures without any want of them, thou gouernest them without payne, thou

NATHAN

SAMVEL

HELIAS.

HELIZEVS

OBED.

AZARIA

HVLDA.

ruleſt them without wearines, and there is nothyng that may trouble the order of thy gouernement, from the higheſt thinges to the loweſt. Thou art in all places without place, contemyng all thynges without incloſure, & beyng preſent euery where without ſettyng or remouyng. Thou art not the author of any euill, for thou canſt do none euill. Wheras thou canſt do all things, thou haſt not done any thyng wherof it can forethinke thee. It is of thy goodnes that we be made, of thy iuſtice that we be puniſhed, and of thy mercy that we be deliuered. Whoſe al-

In him haue trust.

mightines gouerneth, ruleth, & filleth all thynges which it hath made. Yet meane I not by thy filling of al things, that they contcine thee, but rather that thou contcinest them. Neither fillest thou all thynges by parcell meale, neither is it in any wise to be thought that eche thyng receiueth thee accordyng to the proporcion of it own bignesse, that is to wit, the greatest thynges more, and the smallest thynges lesse: but rather that thou thy selfe art whole in all things, and all thynges in thee: whose almightines inclosseth all thinges, & no man can finde any shift to

And his iustice.

IEHV.

AMAZIAH

scape from thy power. For he that hath not thy fauour, shall neuer escape thy displeasure.

¶Of the longyng of the soule that feeleth God.

Therfore O most mercyfull God, I cal vpon thee for my soule, whiche thou preparest to receiue thee thzough the desire which thou breathest into it. Enter into it I beseethe thee, O Iesus of Nazareth, and make it fit for thee, that thou mayst possesse that which thou hast both made and renewed, that I may haue thee as a seale vppon my hart. O most pitiful

IOAS.

VZZA.

Makes thee

rightwise.

HOZEKIA.

MANASSE

IOTHAM.

IOSYA.

Manuell.

ful Lord, I beseech thee forsake not him that calleth vpon thee: for ere I could call vpon thee thou diddest both call me & seeke me, to the intent that I thy seruaunt should seeke thee, & by seeking thee, finde thee, and when I had found thee loue thee. Lord I haue sought thee & found thee, & I desire also to loue thee. Increase my desire for vnlesse thou do so my life shal consume in sorrow, & my soule in mourning. Graunt therfore the thyng I craue: for if thou shouldst geue me all that euer thou madest, it would not suffice thy seruaunt, except thou

geue

ISAIAH.

EZECHI.

IEREMI.

DANIEL.

geue him thy selfe to. Geue therfore O Lord thy sweetenesse to me thy seruaunt, graunt that I may tast thee somewhat, for that I cannot liue without thee. Geue me thy self therfore O my God, restore thy selfe vnto me. Behold, I am in loue with thee: & if that be to litle, poure on thy grace in to me, reach out thy hand, & open the eyes of thy brightnesse, that I may bee yet more in loue. I am bound with the loue of thee, I burne in desire of thee, I am delighted with the sweete remembraunce of thee. Behold, when my mynde flieth vpward vnto

OSEAS.

thee, & busieth it selfe with thynkyng vpon thine vnspeakeable louing kindnesse: the fardell of my flesh is the lesse burdensome vnto me, the turmoyling of my thoughts ceaseth, the weight of my mortalitie and miseries maketh me not dull as they are wont to do, all thynges are still, & all things are calme. My hart gloweth, my mynde reioyceth, my memorie is fresh, mine vnderstandyng is cleare, & my whole spirite being kindled with desire to see thee, findeth it selfe rauished with the loue of thynges inuisible. Let my spirite take the winges of an Egle & fly

AMOS.

IOEL.

ABDIAS.

So discust, dye thou must.

IONAS.

MICHEAS.

NAHVM.

ABAKVK

S. Augustines

without ceassing : Let it lyue euen til it come to the beautie of thy house, & to the throne of thy glory, & there let it be fed at the dining table of thy heauenly Citizens, in the place of fulfeeding by the plentifull running streames. Thou that art our hope, our welfare, & our redemption, be also our ioy. Thou that shalt be our reward, be also our reioycyng. Let my soule seeke thee alwayes, & graunt that in seekyng thee it may neuer faint.

¶Of the wretchednesse of that soule which loueth not, and seeketh not our Lord Iesus Christ.

But lyue for euer.

SOPHONIA

HAGGEVS

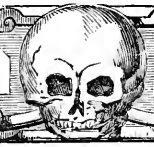
ZACHAIS.

MALACHIA

Manuell.

WOe is that wretched soule whiche loueth not Christ, nor seeketh him: it abideth dyp & miserable. He looseth his lyfe tyme whiche loueth not thee O God. He that cares not to lyue for thee Lord, is nothing & goeth for nought: He that refuseth to liue vnto thee, is already dead. He that is not wise to thee ward, is but a foole. Most mercyfull Lord, I yeld, graunt, and betake my selfe vnto thee by whom I haue beyng, life, & wit. In thee doe I put my whole confidence, truste, & hope, by whom I shall rise agayne, liue agayn, & enioy rest. Thee

do



In Christ thy sauer.

SARA.

RACHEL

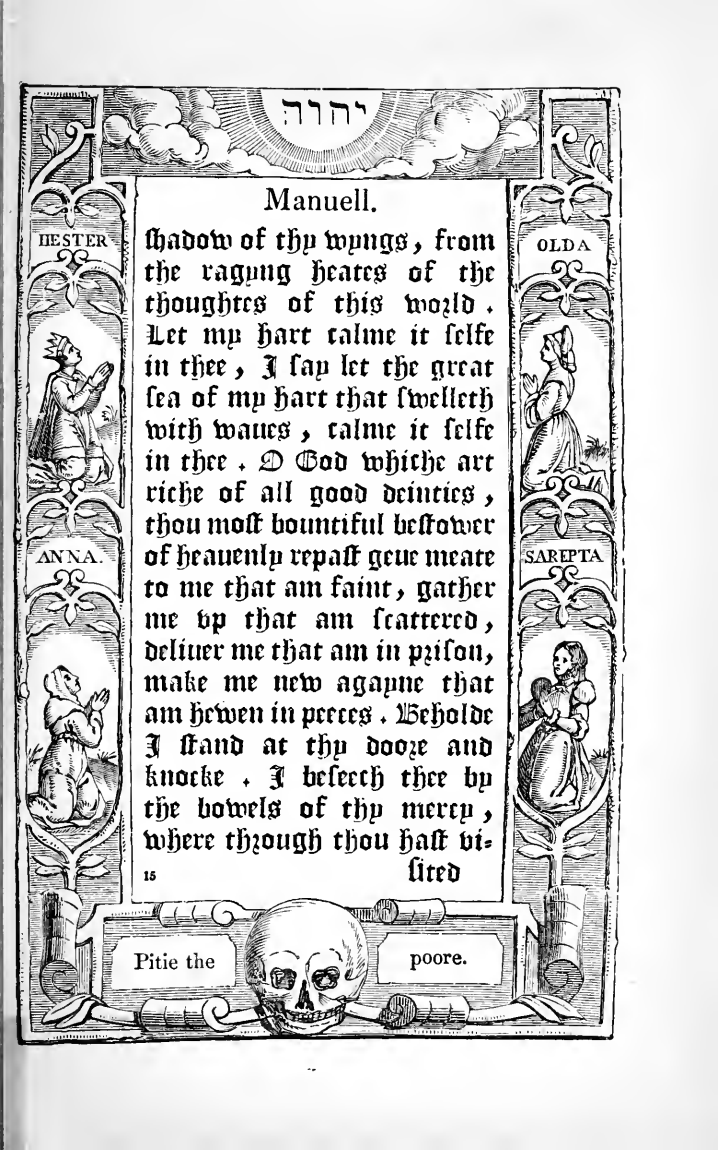
REBECCA

LEA

do I couet, loue, and worship, with whom I shall dwell, reigne, & be blessed. The soule that seeketh not, ne loueth not thee, seeketh & loueth the world, serueth sinne, is subiect to vice, neuer at rest, neuer at ease. Let my minde serue thee alwayes O most mercyfull. Let my wayfaryng be alwayes to trauell vnto theeward, let my hart burne in loue of thee. My GOD, let my soule rest in thee, let it runne out of it self to behold thee, let it sing thy prayses with ioyfulnes, and let this be the comfort of me in my banishment. Let my mynde flee vnder the

 shadow

Fast and pray.



shadow of thy wynges, from the ragyng heates of the thoughtes of this wozld. Let my hart calme it selfe in thee, I say let the great sea of my hart that swelleth with waues, calme it selfe in thee. O God whiche art riche of all good deinties, thou most bountiful bestower of heauenly repast geue meate to me that am faint, gather me by that am scattered, deliuer me that am in pzison, make me new agayne that am hewen in peeces. Beholde I stand at thy dooze and knocke. I beseech thee by the bowels of thy mercy, where thzough thou hast vi-

sited

Pitie the poore.

MATHEVS

MARCVS

LVCAS

IOANNES

sited vs by day spying from an high, bid the dooze to be opened foz me wzetch which do knocke, that my soule may haue free passage to come in vnto thee, to eternal life which art the fountaine of liuely water, and to rest in thee, & to be refreshed by thee with thy heauenly bread. Foz thou art the bread and fountaine of life, thou art the light of euerlasting brightnesse, thou art all thynges whereby the righteous liue which loue thee.

¶Of the longyng of the soule.

O God the light of the harts that see thee, and the

Repent amend.

ADAM.

EVE.

life of the ſoules that loue thee, and the ſtrengthener of the thoughtes that ſeeke thee, graunt that I may ſticke to the holy loue of thee. Come I pray thee into my hart, and make it dronken with the aboundaunce of thy pleaſantnes, ſo as I may forget theſe temporall thynges. It ſhameth and irketh me to abide ſuch thynges as this world doth. All that I ſee of theſe tranſitorie thynges is but a ſorrow to me: all that I heare of them, is but a griefe to me. Helpe me O Lord my God, & put gladneſſe into my hart, that I may onely know & poſſeſſe thee, & I ſhal

ABEL.

SETH.

And sinne

no more.

NOE.

ABRAHAM.

ISAAC.

IACOB.

bee ſatiſfied. Come vnto me O Ieſus of Nazareth viſite thy ſeruaunt in peace, come vnto me that I may ſee thee. But to narrow is the houſe of my ſoule for thee, vntill thou come vnto me, it is ruinous O Lord, as thou knoweſt. Enlarge & repaire it I beſeeche thee leaſt it dye for famine. It hath many things that will miſlike thine eyes. I know it & confeſſe it: but who ſhal cleanſe it, or to whom ſhall I cry els but vnto thee? Lord cleanſe me from my priuy ſinnes. Sweete Chriſt make me, I beſeeche thee good Ieſu, make me to lay away the burden of fleſhly deſires & earthly

Whilest thou

hast breath

MOSES.

AARON.

ELIAZEL

PHIMES

earthly lustes for loue & liking of thee. Poure thy mercy vpon my soule that it ouerrule not my flesh, let reason ouerrule my soule, let thy grace ouerrule my reason, without which neither soule, flesshe, nor reason can in any one thyng please thee. Geue me the grace that my hart, my toung & my bones may prayse thee. Inlarge my mynde, & lift vp the eyesight of my hart: that euen with the swift conceite of my spirite, I may atteine to thee the euerlastyng wisedome which abidest vpon all thynges. I beseech thee loose me from the fetters wherewith I am

 shackled,

Remember death.

CALEB.

OTHONIEL.

shackled, that I may leaue all these thynges and lye me vnto thee, sticke to thee onely, and attend vpon thee onely.

¶ Of the happinesse of the soule that is let loose from the prison of the body.

HAppy is the soule whiche being let loose from the earthly prison, flieth vp freely into heauen, and there beholdeth thee her most sweete Lord face to face, & is no more disquieted with any feare of death: but reioyceth in the euerlastynges of incorruptible glory. For thy glory is safe O Iesus of Nazareth it is safe & out of perill, and henceforth feareth

GEDEON

IEPTE.

SAMSON

SAM/EL

NATHAN

HELIAS.

neither enemy nor death. It possesseth thee her merciefull Lord whom she hath long sought & euer loued. And accompanying her selfe with the quires of Psalme singers, it singeth continually the sugred songes of euerlasting mirth, to the glory & prayse of thy name, whiche is great and wonderfull in all the earth. Happy is the felowship of the heauenly Citizens, & glorious is the solemnitie of all them that returne from the sorrowful trauell of this our pilgrimage, to the pleasauntnes of beawtie, to the beawtie of all brightnesse, & to the floure of all excellencie,

HELIZEVS

OBED.

where the Citizens behold thee continually O Lord. For thou so wouldest, & hast so ordained: thou spakest the worde, and all thynges were made. And in the same thy great glory, nothyng that may trouble the mynde is offered nothyng that is sorrowfull to the eare, nothyng to the eyes, but that which is good & delectable. What songes, what instruments, what Hymnes, what melodie sounderh there with Alleluya: There sounde alwayes most pleasaunt tunes, most sweet melodie of Aungels, & most wonderfull ditties of songes, which are song to thy glory by

AZARIA

HVLDA

the

I hope agayne

DAVID.

SALOMON

ASA

IOSAPHAT

the heauenly inhabitauntes without all end. And thou hast ordained O good Jesu that no harshnesse, no gallye bitternesse should haue any rowme within thy Realme. For there is neither a naughtie person, nor naughtines, no aduersarie nor impugner, neither is there any intycement of sinne, no needines, no shame, no brawling, no misusage, no excusing, no feare, no vnquietnesse, no penaltie, no doubtfulnesse, no violence, no discord: but there is perfect peace full of loue, continuall reioysing and praysing of God, careles rest without end, and euerlast-

With Christ to raigne.

IEHV.

AMAZIAH

ing gladneſſe in the holy ghoſt. O how lucky ſhould I be if I might heare the moſt pleaſaunt Carols of the Citizens, and their ſugred ſonges aduaunceyng the prayſes of the ſouereigne Trinitie with due honor. But ouer happy ſhuld I be, might I once atteine to ſing a ſong my ſelfe, I ſay to ſing one of the ſweete ſonges of Sion to our Lord Jeſu Chriſt.

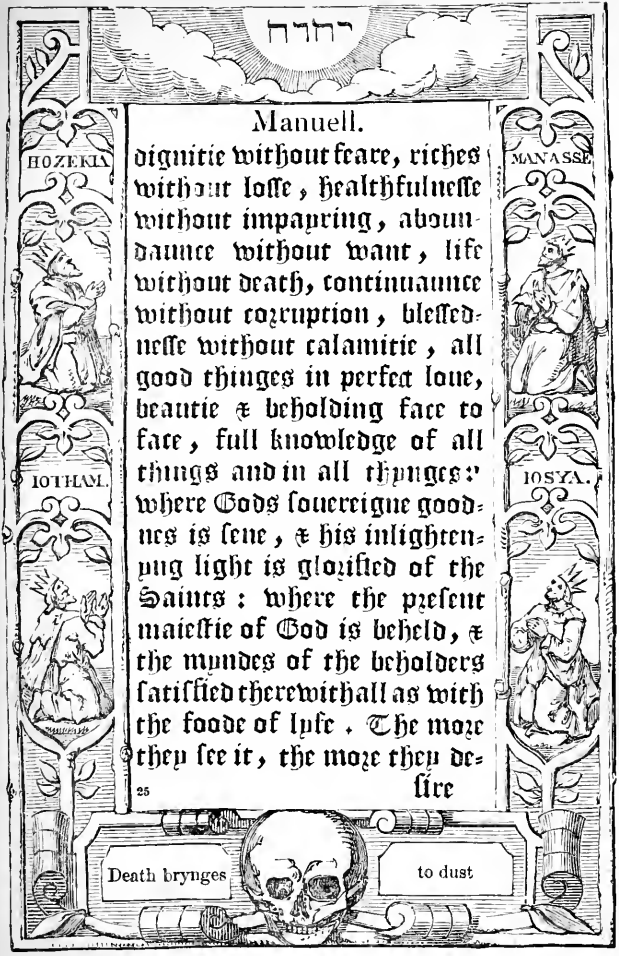
IOAS.

VZZA.

¶Of the ioyes of Paradiſe.

O Lively life, O euerlaſting and aye bleſſed life, where as is ioy without ſorrow, reſt without trauell,

dignitie without feare, riches without losse, healthfulnesse without impayring, aboundaunce without want, life without death, continuaunce without corruption, blessednesse without calamitie, all good thinges in perfect loue, beautie & beholding face to face, full knowledge of all things and in all thynges: where Gods souereigne goodnes is sene, & his inlightenyng light is glorified of the Saints: where the present maiestie of God is beheld, & the myndes of the beholders satisfied therewithall as with the foode of lyfe. The more they see it, the more they de-



ISAIAH.

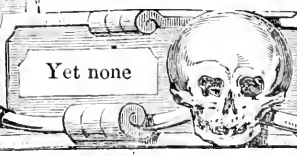
IEREMI.

EZECHI.

DANIEL.

sire to see it: yet desire they it without disquietnesse, and haue their fill of it without weerines. There the daysunne of righteousnesse chearceth all men with the wonderous sight of his beawtie, and so inlightneeth all the Citizens of the heauenly soyle, that they them selues yeld light, euen the light that God hath behighted them, light moze lightsome then all the brightnes of our daysunne, and then the clearenes of al the starres. For they cleaue to the immoztal Godhead, and thereby are made immoztal & incozruptible themselues, accozding to this pzo-

mise



OSEAS.

mise of our Lord & Sauiour: Father, as for those whom thou hast geuen me, I will haue them to be where I am, that they may see my glory, and that they may be all one, as thou Father art in me, and I in thee, and that they also may be one in vs.

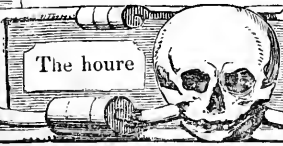
AMOS.

¶Of the kyngdome of heauen.

IOEL.

O Realme of heauen, O most happy realme O Realme without death, O kyngdome without end, where is no succession of tyme by ages, where the day lasting continually without night woteth not what time meaneth

ABDIAS.



eth where the ſouldiour that getteth the vpper hand is rewarded with vnſpeakeable gifres foꝛ his labour, ⁊ hath an euerlaſting garland ſet vpon his noble head. Would God that Chriſt of his heauenly pitie hauing releaſed the burthen of my ſinnes would commaunde me the baſeſt of his ſeruauntes to lay aſide the fardell of this fleſh, that I might paſſe into the endleſſe ioyes of his Citie, to repoſe my ſelfe, ſo as I might keepe company with the holy foꝛt aboue, ſtand beforꝛe the glorious maieſtie of my creatoꝛ with the bleſſed ſpirites, behold the

 preſent

By fayth take hold.

SOPHONIA

HAGGEVS

ZACHAIS.

MALACHIA

pzesent countenaunce of God, be touched with no feare of death, reioyce in suretie of the incozruptibleneſſe of the euerlaſtyng immoztalitie, and beyng linked to him that knoweth all thynges, forgo all blindnes of ignozaunce, nothyng eſteemyng all earthly thynges, & not vouchſaufyng to looke vpon this vale of teares oz to remember it any moze, whereas our life is a paynefull lyfe, a cozruptible life, a life full of all bitterneſſe, a life that is miſtres of miſchief & handmayd of hell: whom humozs make to ſwell, whom paynes abate, whom heate parcheth, whom

In Christ be bold.

SARA.

RACHEL

REBECCA

LEA

ayres make diſeaſed, whom meates puffe vp, whom faſtinges ſowpine, whom mirth maketh nice, whom beauineſſe conſumeth, whom thought pincheth, whom eaſe dulleth, whom riches prancke vp, whom pouertie pulleth downe, whom youth ſetteth aloft, whom age makes to ſtoope, whom ſickneſſe defaceth, whom ſorrow thruſteth downe, whom the deuill layeth wait for, whom the world flattereth, whom the fleſh delighteth, where the ſoule is blinded, where the whole man is put out of order. After all which ſo many and ſo greate miſchieues ſucceedeth

From caneck- red rust

HESTER

ANNA.

OLDA

SAREPTA.

creeth cruell death, & in ſuch wiſe maketh an end of all vayne iopes, that when they be once paſt, they may be thought to haue neuer bene.

¶In what wise God comforteth the sorowfull soule after the long mournyng therof.

BUt what prayſes or what thankeſgeuynges are we able to render vnto thee O Lord our God, who ceaſeſt not to comfort vs with the wonderfull viſitation of thy grace, among the great miſeries of our mortalitie: Behold, while I feare the end of my life, while I conſider my ſinnes, while I ſtand in feare

Christ shall make iust.

MATHEVS

MARCVS

LVCAS

IOANNES

feare of thy Iustice, while I thinke vpon the horror of death, while I shudder at the punishement of hell, while I knowe not with what straitnesse thou doost boult out & wey my workes, while I am vtterly ignorannt with what end I shall close them vp, and while I bethinke me of these and many other thynges to my selfe in my hart: thou O Lord God of thine accustomed pitie art ready at hand to comfort me wretche replenished with many griefes: & in the middest of these mournings, sore complaintes, & deepe sighes of my hart, thou takest vp my sad and sorowfull

ADAM

EVE.

rowfull mynde to the toppes of the high mountaines, euen to the beds of sweet spices, putting me in a place of pasture by the riuers of sweete waters, where thou prepareſt a table diuerſly furniſhed againſt I come, to refreſh my appalled ſpyghts, & to cheare vp my heauy hart: thyough which deinties I beyng at length refreſhed, do forget my manifold miſeries, & beyng lifted vp aboue the heigth of the earth, doe take my reſt in thee which art the true peace.

ABEL.

SETH.

¶Of the sweetenesse of the loue of God.

יהוה

NOE.

ABRAHAM.

ISAAC.

IACOB.

S. Augustines

I Loue thee my GOD, I loue thee, and more & more would I fayne loue thee. My Lord God thou fayrest of all the children of men, graunt me to long for thee, and to loue thee as much as I would, & as much as I should. Thou art vnmeasurable, & must be loued without measure, specially of vs whom thou hast so loued, whom thou hast so saued, & for whom thou hast made so great and so goodly thynges. O loue which burnest euer and art neuer quenched, O sweet Christ, O gracious Iesu, O my GOD whiche art loue it selfe, set me wholly on fire

And by his fall

MOSES

AARON.

with thy fire, with the loue of thee, with thy ſweeteneſſe, with deſirouſneſſe of thee, with likyng of thee, with ioying and reioyſing in thee, with thy pitifulneſſe & pleaſauntnes, and with the pleaſure and delight of thee, whiche is holy & good, chaſt & cleane: that beyng throughly full of the ſweetnes of thy loue, wholly kindled with the flame of affection towardes thee, I may loue thee my Lord GOD moſt ſweete & moſt beawtifull, with all my hart, with all my ſoule, with all my ſtrength, with all my power, with much ſorowe of hart & ſheadyng of teares, with much

ELIAZER

PHIMES

We pe- , rish all.

CALEB.

GEDEON

much reuerence and trembling, hauing thee in my hart & in my mouth and before mine eyes alwayes & in al places, so as there may be no rowme in me for any counterfet or vncleane loue.

¶Of ioye.

OTHONIEL

IEPTE.

O Sweete loue, O louing sweetenesse, let my belly eate thee, and let my bowels be filled with pleasaunt wyne of thy loue, & let my mynde vtter forth good wordes. O charitie my God, sweet hony, snowie milke, the foode of Aungels, make me to growe in thee that I may eate thee with a sauorie tast. Thou

But Christ

is iust.

Manuell.

art my lyfe whereby I lyue, the hope that I sticke vnto, the glory that I desire. Hold thou my hart, rule my mynd, guide mine vnderstandyng, cheare vp my loue, lift thou vp my soule, and drawe the mouth of my spirite whiche thirsteth after thee, vp to the water streames that are aboue. I beseech thee let the troublousnesse of the flesh cease. Let the fancies of landes, waters, ayre, & sky hold their peace. Let dreames & fantasticall Reuelations: let all tounges, all signes, & what soeuer is able to passe, be whisshe. Yea let myne owne soule be still, and let it ouer-

In him haue trust.

HELIZEVS

AZARIA

OBED.

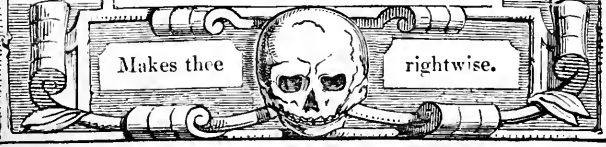
HVLDA

passe it selfe, not by thinkyng vpon it selfe, but by thinkyng vpon thee my God, because thou art in very deede my whole hope & trust. For in thee O most sweete, gracious, & mercyfull God O Lord Jesu Christ, is both the portion and the blood & the flesh of euery one of vs. Then looke where the portion or peece of me reigneth, there beleue I my selfe to reigne also. Looke where my blood beareth rule, there trust I to beare rule to. Looke where my flesh is glorified, there know I that I also am glorious, & although I be a sinner, yet distrust I not this com-

communion of grace. For although my sinnes forfend it, yet doth my substaunce require it. And although myne owne transgressions shut me out, yet doth the participation of nature take me in.

¶That the word is become flesh for our hopes sake.

FOr the Lorde is not so unkynde, as not to loue his owne flesh, his owne members, his owne bowelles. Truely I should despayre for my sinnes, vices, faultes, and negligences without number, which I have committed and dayly do commit without ceasing, in hart, word,



IEHV.

AMAZIAH

and deede, and by all meanes that mans frailtie can offend in: were it not that thy word O my God is become flesh and dwelleth in vs. But now I dare not despaire, because that he being obedient vnto thee to the death, euen to the death of the crosse, hath taken away the handwriting of our sinnes, and nayling the same to his crosse, hath crucified both sinne and death. Now then, I looke backe with a careleſſe eye by meanes of him, who sitteth at thy right hand and entreateth for vs, and I thinke long to come vnto thee vpon trust of him, in whom we are already

IOAS.

VZZA.

risen

As you are,

So were we.

HOZEKIA

MANASSE

IOTHAM.

IOSYA.

risen againe and reuiued, alreadye mounted vp into heauen, and there do sit among the aungels. To thee be prayse, to thee be glory, to thee be honor, to thee bee thankes. Amen.

¶That the more a man museth vpon God, the sweeter it is vnto hym.

MOst mercyfull Lord which hast so loued and saued vs, so quickened & exalted vs. Most mercyfull Lord, how sweete is the remembraunce of thee? The more I thinke vppon thee, the more sweete & amiable art thou vnto me, & therfore

ISAIAH.

EZECHI.

IEREMI.

DANIEL.

am I greatly delighted with thy goodes. With cleare eyesight of mynde, and with a most pure affection of godly loue, accordyng to my small abilitie, do I incessauntly court to sue for thy loue, and to behold thy wonderfull beawtie, in this place of my pilgrimage, as long as I abide in these brittle members. For I am wounded with the dart of thy loue, I am sore inflamed with desire of thee, I would fayne come vnto thee, I long to see thee. I wil therfore stand vppon my gard, and with wakyng eyes will I sing in my hart: yea I will sing with my mynde, & with all

OSEAS.

IOEL.

AMOS.

ABDIAS.

my ſtrength. I will prayſe thee my maker & renewer: I will pearce the ſkye with my mynde, & be with thee in deſire: ſo as my body onely ſhall be held here in this preſent miſerie: but in thought, in deſirouſnes, and in longyng, I will alwayes be with thee, for looke where thou myne incomparable deſired and deare beloued treaſure art, there alſo is my hart. But loe my moſt gracious and mercyfull Lord, whereas I would conſider the glory of thyne vnmeaſurable goodnes and louyng kindneſſe, my hart is not ſufficient to do it. For thyne honor, thy

beawtie,

IONAS.

MICHEAS.

NAHVM.

ABAKVK

beawtie, thy power, thy glo-ry, thy royaltie, thy maiesty, and thy loue exceede all vn-derstandyng of mans mynde. Like as the brightnesse of thy glory is inestimable: so also is the graciousnes of thyne euerlastyng loue vnspeake-able, where thzough thou adoptest those to be thy sonnes & knittest them vnto thee, whom thou hast created of nothyng.

¶That tribulations for Christes sake are to be desired in this lyfe.

O My soule if we should be payne to suffer tozmentes euery day, if we should be

In Christ thy sauer.

SOPHONIA

ZACHAIS.

HAGGEVS.

MALACHIA

fayne to endure euen hell fire for a long tyme, that we might see Christ in his glory, and be in company with his Saintes: were it not meete we should abyde all the sorrowe that could be, that we might be made partakers of so great a benefite, and of so great glory? Let the deuils then doe their spight, let them tempt while they tempt may, let fastynges forepine the body, let course apparell greeue the flesh, let labour pinche it, let watching dry it vp, let this man cal vpon me, let that man or that man disquiete me, let cold make me curle together, let my con-

SARA.

REBECCA

S. Augustines

ſcience barke at me, let heate ſcorche me, let my head ake, let my hart burne, let my ſtomacke be wyndie, let my face looke pale, let me be wholy diſeaſed, let my life conſume in ſorrow, let my yeares waſt away in ſighing & ſobbyng, let rottennes lodge within my bones, and let wormes craule vnder me: ſo I may reſt in the day of trouble, & that we may go vp together to our people that wayte for vs. For, Lord what glory ſhall the righteous haue: How great ſhall the ioy of the Saints be, when euery face ſhall ſhine as the ſunne: When the Lord

hauyng

RACHEL

LEA

Pitie the

poore.

hauyng sozted his people into degrees, shall begyn to muster them in the kyngdome of his father, & render the pzomised rewardes to eth of them accozdyng to his wozkes and deserees: geuyng to them, foz earthly thynges heauenly thyngs, foz tempozall thynges euerlastyng thynges, foz small thinges great thynges? Verely then shall happinesse be heaped vp full to the top, when the Lozd shall bzyng his Saintes to the sight of eternall glozye, and make them sit downe together in heauen, that God may be all in all.

¶ How

MATHEVS

LVCAS

MARCVS

IOANNES

S. Augustines

¶How the kyngdome of heauen may be gotten.

O Happy pleasauntnesse, O pleasaunt happines, to see the Saintes, to be with the Saints, and to be a Saint: to see God, & to haue God for euer and euer. Let vs thinke vppon this with diligent minde, let vs long after this with our whole hart that we may soone come vnto them. If thou demaunde how that may be brought to passe, or by what deseruynges, or by what helpes it may be compassed: harken, O man: The kyngdome of heauen requireth none

other

And sinne no more.

other price but thy selfe: the full payne of it is thy selfe: geue thy selfe for it, & thou shalt haue it. Why troublest thou thy selfe about the price of it: Christ hath geuen himselfe to purchase thee a kyngdome to God the father. So then geue thou thy selfe that thou mayest be his kyngdome, and that sinne may not reigne in thy mortall body, but that the spirite may reigne to the attainement of lyfe.

¶What Paradise is, and what it hath.

O My soule, let vs returne to the heauenly Citie

NOE.

ABRAHAM

wherein we be regiſtered & made free Citizens. For like as we be felow Citizens of the Saintes and the houſhold meynie of God: & lyke as we be the heyres of God and coheyres of Chriſt: ſo let vs conſider the happy royaltie of our Citie ſo farre forth as it is poſſible for vs to conſider it. Let vs ſay with the Prophet, O how glorious thynges are ſpoken of thee thou Citie of God: for thou art the dwellyng place of all them that reioyce, the ioy of the whole earth is founded vpon thee. There is not in thee any age, nor miſerie of age. There is not in thee any

ISAAC.

IACOB.

Remember

death.

MOSES

AARON

maymed perſon, any lame man, any crooke backe, nor any miſhapen body. For all be growen vp to perfect men, after the full meaſure of the age of Chriſt. What bleſſedder thyng can there be then ſuch a life, where there is no feare of pouertie, nor weakeneſſe of diſeaſe? No man is harmed there, no man is diſpleaſed there, no man enuyeth there. There is no burnyng of couetouſneſſe, no deſire of meate, no ambitious ſewing for honor and authoritie, there is no dread of the deuill, no ſnare of feendes, no feare of hell fire: There is no death neither of body

ELIAZEL

PHIMES

As grasse

I passe

CALEB.

OTHONIEL.

nor of foule, but pleasaunt lyfe assured of immortalitie. Then shall there be no miseries, then shall there be no debates, but all thynges shalbe at agreement, because all the Saints shall agree in one. Peace and myrth hold all thynges together, all thynges are calme, and quiet. There is continuall light not such as is now here, but so much the brighter as it is much happyer. For (as we read) that Citie shall neede no Sunne, nor Moone, because the Lord almightie shall shine in it, & the lambe shall be the light of it. Where the Saintes shall shine as the

starres

GEDEON

IEPTE.

SAMSON

NATHAN

SAMVEL

HELIAS.

starres for euer without end, and such as haue taught many in the way of righteousnesse, shall be as the brightnesse of the skye. Wherfore, there shall be no night, no darkenes, no meeting of cloudes no paynefulnes of heate or cold but there shall be such a temperatenes, as neuer eye hath sene eare heard, nor hart of any man conceiued, sauyng onely of them that are counted worthy to enioy the same, whose names are written in the booke of life. But yet it is farre aboue all these thinges to be in fellowship with the companyes of Aungels, Archaungels,

I hope

agayne

HELIZEVS

AZARIA

and all the heauenly powers, to behold the patriarckes and Prophetes, to see the Apostles, & all the Saintes, yea and also to see our owne parentes. Glorious are these thynges, but much more glorious is it, to behold the present countenaunce of God, & to see his infinite brightnesse. A passyng excellent glory shall it be, when we shall see God in himselfe, and when we shall both see and haue him in our selues, of whom we shall neuer haue sene inough

OBED.

HVLDA

¶ What thyng God requireth lyke vnto himselfe in vs.

GOD

With Christ to raigne.

DAVID.

SALOMON

ASA

IOSAPHAT

Manuell.

GOd the father is Charitie, God the sonne is loyngnesse, and God the holy ghost is the loue of the father & the sonne. This loue, this charitie and this loyngnes requireth some lyke thyng in vs, that is to wit, charitie, whereby we be associated, & knit vnto God as it weze by some alliance of kindzed. Loue passing not foz dignitie looketh foz no reuerence. Hee that loueth, commeth boldly of himselfe vnto God, & speaketh familiarly vnto him, without any feare oz without any sticking. If thou couet to know what thou louest, marke whereupon thy mynde

Both ill

and iust

IEHV.

IOAS.

AMAZIAH

VZZA.

doth runne, for where loue is, there is the eye, and in what thy delight is in that resteth the whole cogitation of thy hart. If thou loueſt God much, thou alſo loueſt much to thinke vpon him: if thou loueſt him but little, thou muzeſt vpon him but very litle. If thou wilt know where & what is thy leaſure, ſee what it is that thou loueſt: if thou will not be ignorant of that which thou loueſt, looke where on is thy whole cogitation, and ſo ſhalt thou finde thy treaſure by thy loue, and thy loue by thy mynde. His lyfe is but loſſe, which loueth not. But hee that lou-

HOZEKIA

MANASSE

eth hath his eyes euermore to Godward, whom he loueth, whom he longeth for, whom he thinketh of, in whom hee delighteth, vpon whom he feedeth, in whom he batleth. Such a one as is thus disposed, doth so sing, so read, and is so forecasting and circumspect in all his woorkes, as though God were present before his eyes, and so is he present in deede. Hee prayeth in such wise as if he were taken vp and presented before the face of Gods maiestie in hys highe throne: where thousandes of thousandes do him seruice, and ten hundred thousand are standyng about him.

IOTHAM.

IOSYA.

Yet none

tell can

ISAIAH.

him. Looke what soule loue visiteth, the same doth it awake out of sleepe. It monisheth, softeneth, & woundeth his hart. It inlighteneth the darke places, vnlocketh the shut places, warmeth the cold places, meeketh the sturdy, fumish, and impatient mynde, chaseth away vice, bridleth fleshly affections, amendeth maners, reformeth & reneweth the spirite, and restreineth the light motions and actions of slippery youth. All these thynges doth loue when it is present. And assoone as loue is gone away, by and by the soule begynneth to droope, lyke as a bowl-

EZECHI.

IEREMI.

DANIEL.

The houre nor when.

boyling cawldron cooleth if a man drawe away the fire from vnder it.

¶Of the boldnesse of the soule that loueth God.

LOue is a great thyng, there through the soule preacheth boldly of it selfe vnto God, and sticketh stedfast vnto GOD. The soule that loueth God asketh questions of him familiarly, and taketh counsell of him in all cases. It can thinke vpon nothyng els, it can speake of nothyng els, it despiseth all other thynges, and it lotheth all other thynges, sauyng God. Whosoeuer it

By fayth take hold.

mynded, whatsoeuer it speaketh, it sauoureth of loue, & it smelleth of loue, so wholly hath the loue of God wonne it vnto hym. He that will haue knowledge of God, let him loue him. In vayne commeth hee to reading, studying, preaching, or prayeing, which loueth not. The loue of God exceedeth the loue of the soule, and maketh it intentife therunto. God loueth to the intent to be loued againe. When he loueth hee meaneth nothyng els but to be loued: for he knoweth that they whiche loue him are blessed by their loue. The soule that loueth God, renounceth

all

SOPHONIA

all her own affections, & geueth her selfe wholly to nothing els but loue, to the end she may aunswere loue for loue. And when she hath vtterly spent her selfe in loue, how small a thyng is it in respect of the euerlastyng streame of the heauenly loue? There is greate oddes in the match betweene the loue and the louer, betweene the soule & God, betweene the maker and the creature. And yet if the soule loue thee whole, where the whole is there is no want. Let not the soule be afrayde whiche loueth, but let the soule be afrayde which loueth not. The soule that loueth

ZACHAIS.

HAGGEVS

MALACHIA

From canck-

red rust

יהוה

SARA.

REBECCA

RACHEL

LEA

S. Augustines is caried with deſirouſnes, drawen with longyng, diſclaymeth deſertes, ſhutteth the eyes of maieſtie, openeth the eyes of pleaſure, ſetteth her ſelfe in ſafetie, & dealeth boldly with God. Through loue, the ſoule withdraweth & departeth aſide from the bodily ſenſes, ſo as it feeleth not it ſelfe, to the end it may feele God. And this is done, at ſuch tyme as the mynde beyng allured with the vnſpeakeable ſweetenes of God, doth after a ſoyte ſteale away from it ſelfe, or rather is rauiſhed and ſlippeth away from it ſelfe, to the entent to enioy God to her delight.

Christ shall make iust.

Manuell.

Nothyng is so pleasaunt, as loue. Loue procureth familiaritie with God, familiaritie procureth boldnesse, boldenesse tast, and taste continuall hungryng. The soule that is surprised with the loue of God, can thinke of nothyng els, nor wish nothyng els: but with often sighes sayeth: Lyke as the Harte thirsteth after the water springs, so thirsteth my soule after thee my God.

¶What God hath done for man.

For loue to manward, God came to man, God came into man, and God became

By Adams sinne

came man. For love, God being invisible became like vnto his seruaunts. For love, hee was wounded for our sinnes, and in those woundes of our Sauiour is the safe & quiete rest of vs weakelynges and sinners. There do I dwell at ease, and by hys woundes have I a way in vnto the bowelles of his mercy. What soeuer is wanting of my selfe, that do I borow out of the bowels of my Lord: for in them is aboundaunce of mercy, and there want no holes for it to flowe out at. By the holes of his body are opened to me the secretes of hys harte, a greate pledge of

his

Death did begyn.

ADAM

EVE.

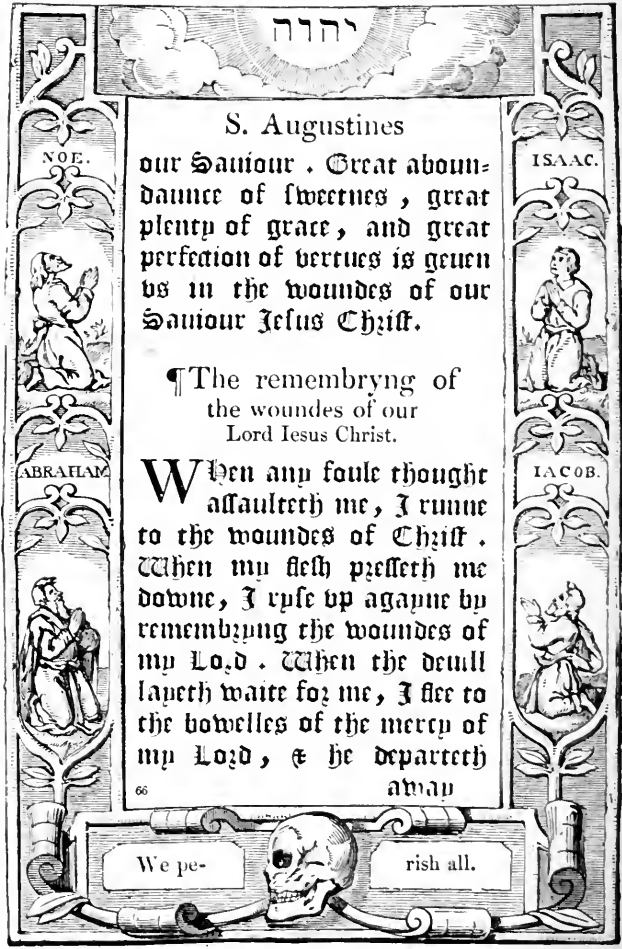
his kindely loue, euen the bowels of the mercy of our God, whereby the day spryng hath visited vs from aloft. The woundes of Iesus Chrift are full of mercy, full of pitie, full of sweetneffe, & full of loue. They bored hys handes and his feete, & pierced his fide with a speare. By these holes may I talk how sweet the Lord my God is, how sweete and milde he is in deede, and how mercyfull hee is to all that call vppon him in truth, to all that seeke him, and chiefly to all that loue him. Plenteous redemption is geuen vnto vs in the woundes of Iesus Chrift

ABEL.

SETH.

And by

his fall



S. Augustines

our Sauiour. Great aboundaunce of ſweetnes, great plenty of grace, and great perfection of vertues is geuen vs in the woundes of our Sauiour Ieſus Chriſt.

¶The remembryng of the woundes of our Lord Iesus Christ.

When any foule thought aſſaulteth me, I runne to the woundes of Chriſt. When my fleſh preſſeth me downe, I ryſe vp agayne by remembryng the woundes of my Lord. When the deuill layeth waite for me, I flee to the bowelles of the mercy of my Lord, & he departeth

away

MOSES

AARON.

away from me. If the heate of lecherie prouoke my members, it is quenched with callyng to mynde the woundes of our Lord the sonne of God. In all aduersities I finde no remedye so effectuall as the woundes of Christ. In them I sleepe without care, & rest without feare, Christ hath dyed for vs: Now is there nothyng so bitter to the death, which is not salued by the death of Christ. All my whole hope is in the death of my Lord. His death is my desert, & my refuge, my welfare, lyfe, and resurrection, and the mercyfulnesse of the Lord is my merite, I am not poore

ELIAZEL

PHINES

But Christ is iust.

CALEB.

GEDEON

OTHONIEL

IEPTE.

of merite, so long as hee the Lord of compassions fainteth not. As long as hee is manifold in mercy, so long am I also manifold of desertes. The mightier that he is to saue, the more am I without care.

¶That the remembraunce of Christes woundes is an effectuall remedy agaynst all aduersities.

Exceedyng great haue I sinned, and myne owne conscience findeth me giltie of many offences, and yet doe I not dispayre, because that whereas sinne hath abounded, there hath grace ouerabounded. He that dispayreth

In him haue trust.

eth of the forgeuenes of his ſinnes, denyeth God to be mercyfull. Great wrong doth he to God, which diſtruſteth his mercy. For (as much as in him lyeth) hee denyeth God to be louyng, true, and mighty, whiche are the thynges wherein my whole hope conſiſteth, that is to witte, in the loue of his adoption, in the truth of his promiſe, and in the power of his redeemyng. Now let my vnwiſe imagination murmure as much as it liſteth and ſay: Who art thou: how great is thy glory: and by what deſertes hopeſt thou to obteine it: and I will aun-

And his iustice

HELIZEVS

OBED.

AZARIA

HVLDA.

swere boldly, I know whom I haue credited, that he of his exceeding great loue hath adopted me to be his sonne, that he is soothfast of promise, that he is mighty in performaunce, & that he may do what he listeth. I cannot be feared with the multitude of my sinnes, if I bethinke me of the death of my Lord, because my sinnes are not able to ouermatch hym. His nayles & his speare cry vnto me that I am throughly reconciled to Christ, if I loue hym. Longinus hath opened me Christes side with his speare, and I am gone into it, and there do I rest in

70 safetie.

Makes thee

rightwise.

DAVID.

ASA

SALOMON

IOSAPHAT

ſafetie. Hee that is afrayde, let him loue: for loue driueth feare out of doores. There is no remedie ſo mighty and effectuall againſt the heate of lechery, as the death of my redemer. He ſtretcheth out his armes vpon the Croſſe, & he holdeth out his handes in a readines to imbrace ſinners. Betweene the armes of my Sauiour myndе I to liue and dye. There ſhall I ſing ſafely, there will I exalte thee O Lorde, becauſe thou haſt taken me vp, and haſt not geuen myne enemyes theyr pleaſure ouer me. Our Sauiour hath bowed downe his head at his death, to kiſſe

As you are,

So were we.

IEHV.

AMAZIAH

his beloued . And so often doe we kisse GOD, as we be thzoughly touched with the loue of hym.

¶The musing of the soule vpon the loue of God.

O Thy Soule whiche art inobled with the Image of God, redeemed with Chzistes bloud, betrothed to him by faith, indued with the holy ghost, garnished with vertues, and registred among the aungels: Loue thou him that hath loued thee so much: Serue him that hath serued thee: Seeke him that seekes thee: Loue him that loues thee, which loued thee first,

IOAS.

VZZA.

and

HOZEKIA

MANASSE

and which is the cauſe of thy loue. Hee is the deſert, he is the reward, he is the fruite, hee is the vſe of it, he is the ende of it. Be carefull for hym that is carefull of thee: be at leaſure for him, that is at leyſure for thee: be cleane with him that is cleane: be holy with hym that is holy. Looke after what ſort thou ſheweſt thy ſelfe towardes God, after the ſame ſorte ſhall hee ſhew himſelfe towardes thee. He is ſweet, meeke, and mercyfull: and therfore he requireth to haue them that be ſweete, meeke, pleaſaunt & mercyfull. Loue thou him that hath plucked

IOTHAM.

IOSYA.

thee

So diecust, dye thou must.

ISAIAH.

IEREMI.

EZECHI.

DANIEL.

thee out of the puddle of miserie, & out of the mire of filthynes. Chose him for thy frend aboue all frendes, whiche alone will keepe touch with thee when all thynges fayle thee. In the day of thy burial when all thy frendes shrinke from thee, hee will not forsake thee, but will defend thee from the rozing Lions that wayte for their pray, and will lead thee through an vnknowen countrey, and bring thee to the streetes of the heauenly Sion, and there set thee among the aungels before the face of hys owne maiestie, where thou shalt heare this aungelicall

OSEAS.

IOEL.

AMOS.

ABDIAS.

dicie: holy, holy, holy, Lord God of hostes. There is the song of myrth, the voice of ioye & welfare, the voice of thankesgyuing and prayse, & the voice of magnifying GOD for euer. There is the full measure of happinesse, passyng excellent glory, superaboundant ioy, and all good thynges. O my soule, sigh hartily, desire earnestly, that thou mayest come to that citie aboue, wherof so glorious thynges are spoken, and wherin is the habitation of all that reioyce. By loue thou mayest get vp thither. Nothyng is hard, nothing is impossible to hym that loueth.

In Christ thy sauer.

יהוה

IONAS.

MICHEAS.

NAHVM.

ABAKVK

S. Augustines

The soule that loueth goeth vp often to the heauenly Ierusalem and runneth familiarly from streete to streete, visityng the Patriarkes and Prophetes, salutyng the Apostles, wondryng at the hostes of Martyrs and Confessors, and gazyng at the companies of the Virgins. Heauen and earth and all thynges that are in them call vpon me without ceasing, to loue my Lord God.

¶What the knowledge of the truth is.

WHat is the knowledge of truth? first to knowe thy selfe and to endeuour to be

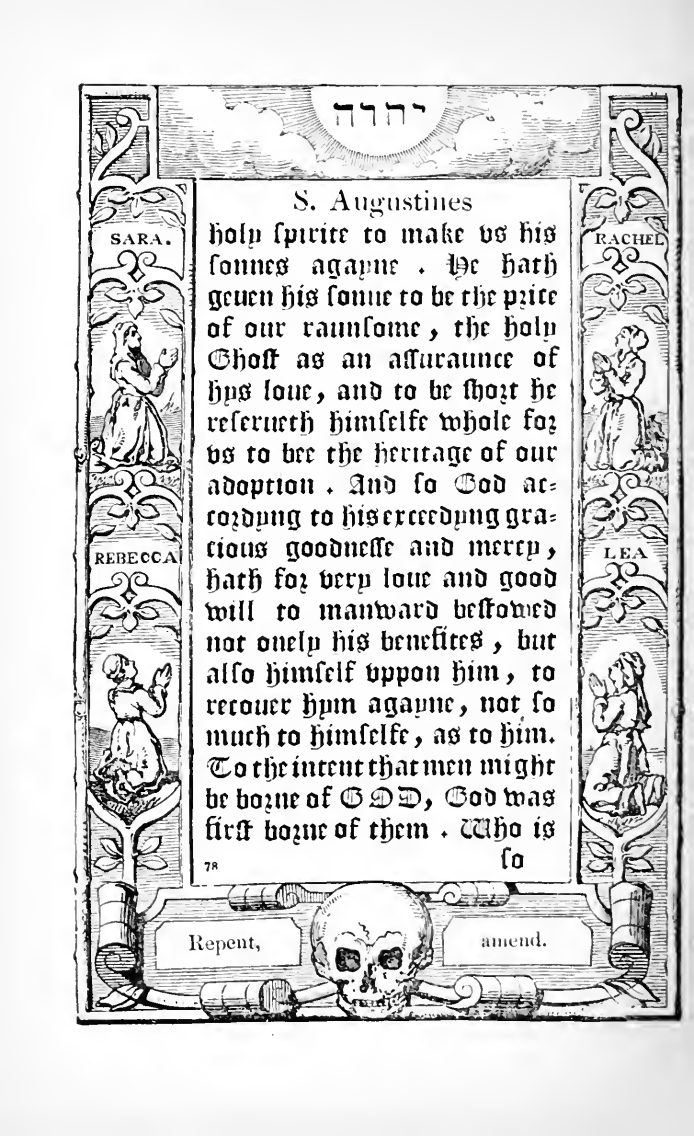
SOPHONIA

HAGGEVS

be that whiche thou ought'eſt to be, and to amend that which ought to be amended. And ſecondly to know and to loue thy maker, for that is the whole happineſſe of man. See then how vnſpeakeable the graciouſneſſe of Gods loue towardes vs is. Hee hath created vs of nothyng, and geuen vs all that we haue. But forasmuch as we haue loued the gift more then the geuer, & the creature more then the creator: we are falne into the deuils ſnare & become his bondſlaues. Neuertheleſſe God being moued with compaſſion, ſent his ſonne to redeeme vs ſlaues, and his

ZACHAIS.

MALACHIA



holy ſpirite to make vs his ſonnes agayne. He hath geuen his ſonne to be the price of our raunſome, the holy Ghoſt as an aſſuraunce of hys loue, and to be ſhort he reſerueth himſelfe whole for vs to bee the heritage of our adoption. And ſo God according to his exceeding gracious goodneſſe and mercy, hath for very loue and good will to manward beſtowed not onely his benefites, but alſo himſelf vppon him, to recouer hym agayne, not ſo much to himſelfe, as to him. To the intent that men might be boꝛne of GOD, God was firſt boꝛne of them. Who is

HESTER

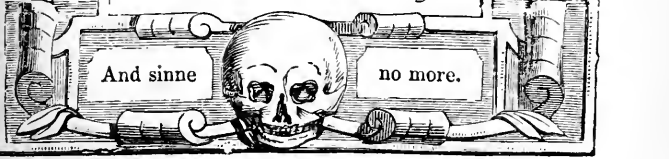
ANNA.

OLDA

SAREPTA

so hard harted that hee will not be softened by the loue of God presenting man with so harty good will, that hee vouchsaued to become man for mans sake: who can finde in his hart to hate a man whose nature and likenes he seeth in the manhode of God. Doubtlesse he that hateth a man hateth God, and so loseth all his labour. For God became man for mans sake, that he might be a redeemer as well as a creator, and that man might bee raunsomed with hys owne goodes, and that one man might loue an other the more hartely. GOD appeared in

the



the shape of man, to the ende that both body and soule might be made blessed by reuniting the eye of the mynde in his Godhead, and the eye of the body in his manhode, so that whether man went in or out, he might finde foode in him layd vp in store by him in his humaine nature.

¶What the sendyng of the holy Ghost worketh in vs.

FOr our Sauiour was borne for vs, and crucified and put to death for vs, to destroye our death by his owne death. And because the grape of his flesshe was caried to the wynepresse of the Crosse,

Whilest thou hast breath

MATHEVS

MARCVS

LVCAS

IOANNES

ADAM

EVE

ABEL.

SETH.

and there being pzessed yelded foyth the sweete wine of his Godhead: The holy ghost was sent to make readp the vesselles of mens hartes, that the new wyne might bee put into new vessels: first to season their hartes foz marryng of the wyne that should bee put into them, and afterwarde to hoope them well foz leakyng when the wine was poured into them: that is to witte, to clense them from delighting in sinne, and to binde them from delightyng in vanitie. Foz that which is good could not come in, till that whiche is ill was first ryd out. The delight-

NOE.

ABRAHAM

ISAAC.

IACOB.

yng in wickednes defileth, and the delightyng in vanitie sheadeth out. The delightyng in wickednesse maketh the vessell foule, and the delightyng in vanitie maketh it full of cranies. To delight in wickednesse, is to loue sinne, and to delight in vanitie, is to be in loue with transitorie thynges. Therefore cast out the thyng that is euill, that thou mayest receaue the thyng that is good. Poure out sowernesse that thou mayest be filled with sweetenesse. Cast out the spirite of the deuill and the spirite of this worlde, that thou mayest take in the spirite of

God.

MOSES

ELIAZEL

AARON

PHIMES

God. The ſpirite of the deuill worketh delight in wickednes, and the ſpirite of the worlde woorketh delight in vanitie. And theſe delightes are euill: for the one is a faulte of it ſelfe, and the other is the occaſion of faultes. When the euil ſpirites be caſt out, then will the ſpirite of GOD come and enter into the tabernacle of thy harte, and woorke good delightes, and good loue, whereby the loue of the worlde and the loue of ſinne is driuen awaye. The loue of the worlde inticeth men to deceaue them, and the loue of ſinne defileth and leadeth to death. But the loue

From that

I was.

CALEB.

GEDEON

OTHONIEL.

IEPTE.

of GOD inlightneth the mynde, cleanseth the conscience, gladdeth the harte, and sheweth to man God.

¶ Of the workyng of him that loueth God.

HE in whome the loue of God dwelleth, is alwayes desiring when hee shall come vnto GOD, when hee shall leaue the worlde, and when he shall scape the corruption of his flesh. And to the intent hee may finde true peace, hee hath his hart and desire alwayes lifted vp aboue. When he sitteth, when hee goeth, when hee resteth, or whatsoeuer he doe,

I hope agayne

SAMSON

NATHAN

his hart is euermore with God. He exhorteth all men to the loue of God, he commendeth the loue of God vnto all men, & in hart, worde, and worke her sheweth vnto all men both how sweete the loue of God is, and also how euill and bitter the loue of this worlde is. He laugheth at the glory of this world, and findeth fault with the care of it, shewyng how fond a folly it is to put a mans trust in thynges that be transitorie. He marueleth at the blyndnesse of the men that loue such thynges. And he wondereth that all men forsake not all these transitorie

SAMVEL

HELIAS.

HELIZEVS

OBED.

AZARIA

HVLDA.

and ſlightfull thynges. He thinketh that all men ſhould deeme the thynges ſweete, wherein he himſelfe findeth ſo good taſt: that all men ſhould loue, that which he loueth: & that all men ſhould be prone to that which he knoweth. Oftentymes doth he behold God, and is ſweetely refreſhed at the contemplation of hym: ſo much the more happily, as hee doth it more oftenly. For ſweete alwayes is that thyng to bee thought vpon, which is alwayes ſweete to be loued and prayſed.

¶Of

Both ill

and iuſt

DAVID.

ASA

SALOMON

IOSAPHAT

Manuell.

¶Of the true rest of the hart.

IN deede the true rest of the hart, is when the hart is wholy setled in desire vpon the loue of God, & coueteth nothyng els, but hath a certaine happy delight in the thyng that he holdes him to, and ioyeth in the same delight. And if it be neuer so litle withdrawen from hym by any vayne thought, or busines of other matters: he hyeth hym as fast as he can to returne to him agayne with all speede: accountyng it but a banishment to abyde any where els then there. For

Death brynges to dust.

IEHV.

IOAS.

AMAZIAH

VZZA.

S. Augustines

Lyke as there is no moment wherein man doth not enioye or vse the gratious goodnesse of GOD: so ought there to bee no moment wherein he should not haue him present in remembraunce. And therefore no small faulte doth that man commit, who when he talketh with God in prayer, is sodenly pluckt awaye from his presence, as it were from the eyes of one that neither sawe hym nor heard him. And that is done when hee followeth hys owne naughtie & vnruely thoughtes, and preferreth before GOD, some creature that is for hys owne profite or pleasure wherunto

HOZEKIA.

MANASSE

IOTHAM.

IOSYA.

the contemplation of his mynde is easily drawen away, by bethinkyng, reuolwyng, or myndyng the same oftener then God, whom he must continually remember as his creator, honour as his redeemer, attende vpon as his Sauiour, and feare as his iudge.

¶ Whatsoeuer withdraweth the sight of the mynde from God, must in any wise be eschewed and abhorred.

WHo soeuer thou art that louest the worlde, looke before thee whither thou goest. The way that thou walkest is an euill way and full of sorowe.

The houre nor when.

ISAIAH.

EZECHI.

IEREMI.

DANIEL.

sorowe. Therfore O man leaue of thine own businesses for a while, and withdrawe thy selfe from thy troublesome thoughtes. Cast away thy burdensome cares, lay aside thy paynefull turmoyles, bestowe some time vpon God, and rest thy selfe a while in him. Get thee into the chamber of thy mynde, shut out all thynges sauyng God and such thynges as further the fyndyng of him, and seeke hym, with thy doore fast shut to thee. Let thy whole hart say vnto GOD, I seeke thy countenaunce, it is thy countenaunce that I seeke O Lorde. Now then my Lord God, go

to

By fayth take hold.

OSEAS.

AMOS.

IOEL.

ABDIAS.

to teache thou my hart where and how it may seeke thee, & where and how it may finde thee. Lord if thou be not here, where shall I seeke thee when thou art gone? Or if thou be euery where, why see I not thee here? Certesse thou dwellest in vnapprochable light. And how shall I come at thee then? or who shall leade me and bring me in thether that I may see thee there? Agayne, what markes or what shape shall I seeke thee by? I neuer saw thee my Lord GOD. I neuer knew thy face. What shall this farre banished creature of thyne do most hygh Lord,

IONAS.

MICHEAS.

NAHVM.

ABAKVK

S. Augustines

what ſhall he doe: what ſhall thy ſeruaunt do whiche is carefull for loue of thee and is reiected farre from thy preſence: Behold, he panteth to ſee thee, and thy countenaunce is farre from him. He longeth to come neare thee, and thy dwelling place is vnapprocheable. He would fayne finde thee, and hee knoweth not thy place. Hee is deſirous to ſeeke thee, and knoweth not thy countenaunce.

¶That the seyng of God is lost through sinne, and miserie founde in stead of it.

LOrd, thou art my God and my ſouereigne, & yet

From caneck- red rust

SOPHONIA

HAGGEVS

ZACHARIAS.

MALACHIA

yet I neuer sawe thee. Thou hast made me and made me new agayne, and bestowed all thy goodes vppon me, and yet hetherto I haue neither knowen thee nor seene thee. To be short, I was made to see thee, and I haue not yet done the thing that I was made for. O wretched state of man, that he must forgoe the thing for whiche hee was made. O hard and cursed case as it was. Alas what hath he lost, & what hath he founde? what is forgone, and what remayneth? He hath lost blessednesse, to whiche hee was made, and founde miserie, to whiche hee

SARA.

RACHEL

was not made. The thyng is gone without whiche nothyng is lucky, and the thyng remaineth whiche of it selfe is altogether unluckie. Man dyd then eate aungels bread, whiche thyng he now hungreth for: and now hee eateth the bread of sorrow, whiche he was not then acquainted with. O Lorde, how long wilt thou forget vs: for euer: how long wilt thou turne away thy face from vs: when wilt thou looke backe and heare vs: when wilt thou inlighten our eyes and shew vs thy face: when wilt thou restore thy selfe vnto vs: Looke backe Lord and heare vs,

REBECCA

LEA

By Adams sinne

HESTER

ANNA.

and inlighten vs, and shewe thy selfe vnto us, and restoze thy selfe vnto vs, that it may go well with vs whiche are so ill bestad without thee. I haue a bitternesse at my hart because thou hast forsaken it: Lozd I beseech thee sweeten it agayne with thy comfozt. I haue begon to seeke thee with a hungry appetite, let me not bee sent away from thee without repast. I am come with a sharpe stomacke, let me not go awaye fastyng. I come pooze to thee that art riche, I come wzetched to thee that art pitifull, let me not go away emptie and despised.

OLDA

SAREPTA.

Death did begyn.

S. Augustines

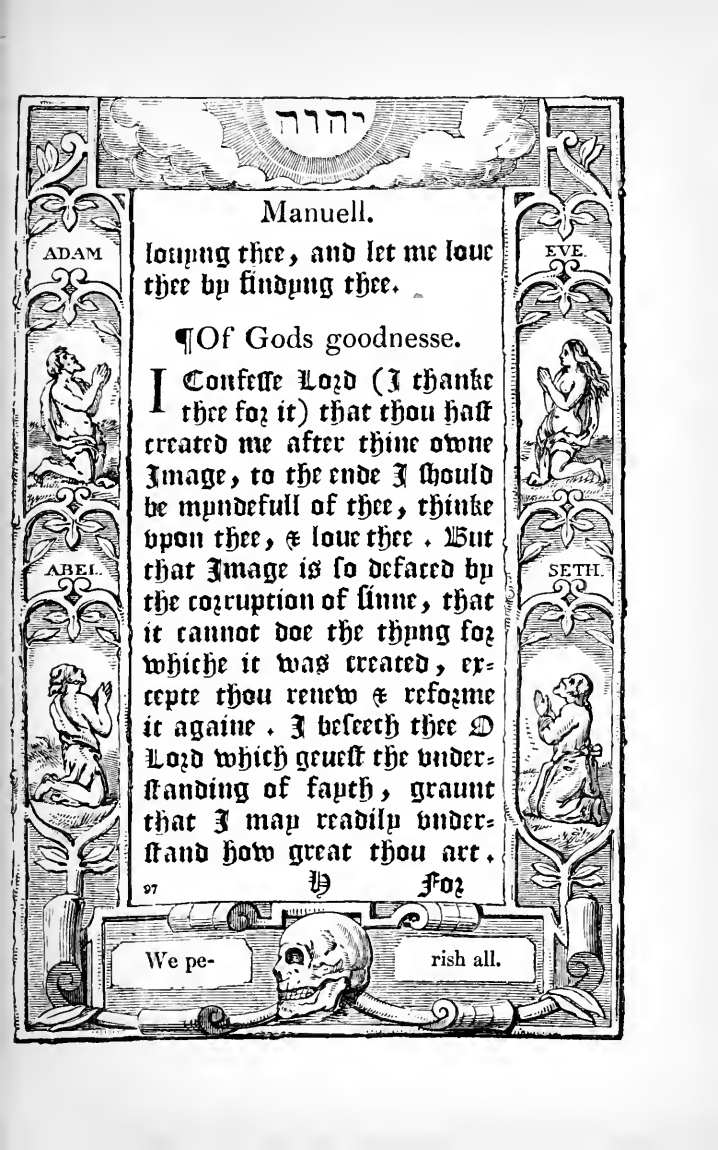
MATHEVS

MARCVS

LVCAS

IOANNES

Lord I am bowed down, and I cannot looke but downeward. Rayse me that I may looke vpward. Myne iniquities are gone ouer my head, they haue ouerwhelmed me, and they ouerloade me as a heauy burthen. Wynde me out, & vnloade me, that the pit shut not his mouth vpon me. Teach me to seeke thee, and shewe thy selfe to me at my seeking. For I cannot seeke thee except thou teach me, nor finde thee except thou shewe thy selfe vnto me. Let me seeke thee by longing after thee, & let me long after thee by seeking thee. Let me finde thee by louing



louyng thee, and let me loue thee by findyng thee.

¶Of Gods goodnesse.

I Confesse Lord (I thanke thee for it) that thou hast created me after thine owne Image, to the ende I should be myndefull of thee, thinke vpon thee, & loue thee. But that Image is so defaced by the corruption of sinne, that it cannot doe the thyng for whiche it was created, excepte thou renew & reforme it againe. I beseech thee O Lord which geuest the vnderstanding of fayth, graunt that I may readily vnderstand how great thou art.

יהוה

NOE.

ABRAHAM

S. Augustines

For thou art as we beleue, and this is it that we beleue: namely we beleeue that thou art some one thyng, then the which there can nothyng be thought to be either greater or better. What art thou then O Lorde God? Euen that one thyng, then the whiche nothyng can be imagined to be greater or better, that is to say, the souereigne goodnes, which hath his being of it selfe alone, & hath made all other thynges of nothing. Thou therfore art righteous, soothfast, blessed and whatsoeuer thing els it is better to be then not to be. But how doest thou spare

the

ISAAC.

IACOB.

But Christ

is iust.

the wicked, seyng thou art wholy and without comparison righteous? Is it because thy goodnesse is incomprehensible? This thyng lyeth hid in the vnapprocheable light whiche thou dwellest in. Verely, the headspryng from whence the streame of thy mercy floweth, lyeth hid in the most deepe & secret gulfe of thy goodnesse. For although thou be wholy and exceedyngly righteous: yet art thou also gentle to the euill, bicause thou art wholly and exceedyng good: for thou shouldest be the lesse good if thou shouldest beare with no euill. For better is he that

CALEB.

OTHONIEL

S. Augustines

is good both to good and bad, then hee that is good but to the good onely. And better is he that is good to the euill both by sparyng them & also by punishing them, then he that is good to them but in punishing them onely. The cause therfore why thou art mercyfull, is for that thou art wholy and exceedyng good.

¶Of the delectable fruition of God.

O Unmeasurable goodnesse whiche passest all understandyng of hart, let that mercy of thyne come vpon me, whiche proceedeth from

so

GEDEON

IEPTE.

SAMSON.

NATHAN

SAMVEL

HELIAS.

so passing aboundaunce. Let that flowe into me which floweth out of thee. Spare me of thy mercyfulnes, and punishe me not by thy Justice. Awake now my soule, and lift vp thy whole vnderstanding, & consider to the vttermost of thy power how great and of what sorte that goodnesse is whiche is God. For if euery seuerall good thyng be delectable: cast in thy mynde aduisedly, how delectable that good thyng is, which contepneth the pleasauntnesse of all good thynges: not in such sorte as we finde it in thynges created, but as farre differyng, as there is odde be-

Makes thee rightwise.

יהוה

S. Augustines

HELIZEVS

AZARIA

twene the creature and the maker. For if the lyfe that is created be good: how good is the lyfe that created it? If the welfare that is created be pleasaunt: howe pleasaunt is the welfare that made all welfare? If the wisedome that consisteth in conciuyng or knowyng of thynges knowen, be amiable: how amiable is the wisedome that made all thynges of nothyng? finally, if there be many and great pleasures in thynges that be delectable: what & how great pleasure is there in hym whiche made those delectable things? O what shall he haue, or what is it

OBED.

HVLDA.

that

As you are, So were we.

DAVID.

ASA

SALOMON

IOSAPHAT

that he shal not haue which enioyeth this good thyng: Certesse he shal haue whatsoeuer he wil, and he shall not haue any thing that he would not haue. For there shall he haue all good thynges, both of body & soule, such as neuer eye of man hath sene, nor eare heard, nor hart imagined.

¶The souereigne good is to be sought.

WHy raungest thou then through so many thynges O fillie man, seekyng the goodes of thy soule & of the body? Loue the one good thyng wherein are all good thynges, & it is inough.

As we be,

So shal ye.

IEHV.

AMAZIAH

IOAS.

VZZA.

Bee desirous of the single good thyng which is all goodnes, and it sufficeth. For what is it that thou louest O my flesche? what desirest thou O my soule? whatsoeuer thou louest, it is there: whatsoeuer thou desirest, it is there. If thou haue a mynde to beawtie, there the righteous shyne as the sunne. If thou like of swiftnes, strength, or libertie of body, where agaynst nothyng may resiste: there they shall be like the aungels of God. For the body is sowne a naturall body, but it shall rise a spirituall body, that is to witte, spirituall in power, but not in sub-

So diest, dye thou must.

HOZEKIA

IOTHAM.

MANASSE

IOSIA.

ſubſtaunce. If thou deſire a long or healthy lyfe, there ſhalbe healthfull euerlaſtyngneſſe, & euerlaſting healthfulneſſe. For the righteous ſhall liue for euer, and the welfare of the righteous commeth of the Lord. If ſufficiaunce: They ſhall be ſuffiſed when the glory of the Lord appeares. If dronkennes: They ſhalbe made dronken with the foizon of Gods houſe. If melodie: There the aungels ſhall ſing vnto God without end. If any maner of pleaſure, ſo it be not vncleane: The Lorde will let them drinke their fill of the ſtreame of his pleaſures.

But lyue for euer

ISAIAH.

EZECHI.

IEREMI.

DANIEL.

sures . If wisdome : The very wisedome of God shall shew himselfe to them . If frendshyp : They shall loue God moze then themselues , and one an other as themselues : and God shall loue them moze then they loue themselues . Foz they loue hym themselues , and one an other by him : and he loueth himselfe and them by hym selfe . If contozde : They shall all of them delight but in one thyng , foz there shalbe but one will among them , and that shalbe the will of God their soueraigne . If power : They shalbe maisters of their wils lyke as God is

of

OSEAS.

AMOS.

IOEL.

ABDIAS.

of his. For like as God can do what he listeth by him selfe: so shall they be able to do what they list by him. For like as they wil not list any other thyng then hee listeth: so will he list what soeuer they list, & so consequently what soeuer hee lysteth must needes come to passe. If honor and riches: God will make his good & faythfull seruauntes rulers of much goodes, yea they shalbe the children of God, and Gods, and they shalbe the heyres of God, and coheyres with Christ. Or if thou desire assured saferie: they shalbe as sure that that good estate

Fast and pray.

IONAS.

NAHVM.

MICHEAS.

ABAKVK

shall neuer faule them, as they are sure that they would neuer forgoe it by their owne willes, and that GOD their louer will not take it away from his louers agaynst their wils, & that there is not any thyng mightyer then God to separate God and them asunder. Now then, what & how great ioye is there, whereas is such and so great goodnesse?

¶Of the mutuall loue betwene the Saintes in heauen.

O hart of man, O pooze hart, O hart vnacquainted with miserie and wzetchednesse, oz rather ouer-

 whelmed

SOPHONIA

HAGGEVS

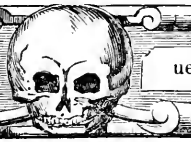
whelmed with miſeries: how glad wouldeſt thou be if thou haddeſt aboundaunce of all theſe thynges: Alke thy furtheſt compaſſe of thyne inward conceit if it were able to receaue the ioye of this ſo great happynesſe? Certeinely if any other man whom thou louedſt as thy ſelfe ſhould haue the ſame happy ſtate, thy ioye would be double, becauſe thou wouldeſt be as glad foꝛ hym as foꝛ thy ſelf. But if two oꝛ thꝛee oꝛ a nomber moe ſhould haue the ſame thing, thou wouldeſt bee as glad foꝛ euery one of them as foꝛ thy ſelfe, if thou didſt loue them as thy ſelfe. What

ZACHAIS.

MALACHIA

ion

God ge-



ueth all.

SARA.

RACHEL

REBECCA

LEA

ioy then shall there be in that perfect loue of the innumerable blessed aungels and men, when none shall loue any other lesse then him selfe: for euery of them shalbe as glad for others as for him selfe. Now if the hart of man be scarce able to conceiue the ioye of any one so great a benefite, how shall it be capable of so many and so great ioyes? And doubtlesse, seyng that accordyng as euery man loueth another, so much doth he reioyce of his well doyng, therefore like as in that blessed happynesse euerye man shall without comparison loue God more then him selfe and all

others

Christ ob-

taineth all.

HESTER

ANNA

others set all together: so also shall he without estimation reioyce more of Gods happy state, then of his owne and all other folkes with him. Moreouer if they loue GOD with all their hart, with all their mynde, and with all their soule, and yet all their hart, all their mynde, and all their soule suffice not to loue hym as he is worthy: Out of all doubt, they shall also reioyce with al their hart, with all their mynde, and with all their soule: and yet their whole hart, their whole mynde, and their whole soule shall not suffice to reioyse to the full.

OLDA

SAREPTA

The holy Ghost

MATHEVS

MARCVS

LVCAS

IOANNES

S. Augustines

¶Of the full ioy of the eternall lyfe.

MY GOD and my Lord, my hope and harres ioy, tell my ſoule whether this bee the ioy wherof thou ſayeſt vnto vs by thy ſonne: Aſke, and ye ſhall receiue that your ioy may be full, for I haue founde a certaine ioye that is full and more then full. For when the hart is full, the mynde full, the ſoule full, and the whole man full of that ioy, yet ſhall there remaine an ouerplus of ioye without meaſure. All that ioy then, ſhall not enter whole into the enioyers of

Certifi- eth all.

it, but the enioyers shall enter whole into the ioy of their Lord. Lord tell thy seruaunt, tell me inwardly in my hart, whether this be the ioye whereinto those seruauntes of thyne shall enter, whiche must enter into the ioye of their maister. Truely the ioy that thine elect shall enioy, was neuer seene of mans eye, nor heard of mans eare, nor conceaued of mans hart. Therefore Lord I haue not yet sayd or imagined how much thy chosen shal reioyce. Undoubtedly they shall so much reioyce, as they do loue thee: and they shall so much loue thee, as they know thee.

NOE.

ABRAHAM.

S. Augustines

And how much shall they loue thee? Verely, no eye hath seene, eare heard, nor hart conceiued in his lyfe, how much they shall know thee and loue thee in that lyfe. I beseeche thee my GOD let me know thee and loue thee, that I may haue ioye of thee. And although I cannot do it to the full in this lyfe: yet let me profite from day to day vntill it may come to the full. Let the knowledge of thee growe in me here, that it may become full there. Let the loue of thee increase in me here, that it may bee full there: so as my ioy may be great in hope here,

 and

ISAAC.

IACOB.

hendeth all.

MOSES

AARON.

and full in deede there. O soothfast God, I pray thee let me receaue the thyng that thou promisest, that my ioy may be full. In the meane tyme let my mynde be thinking vpon it, let my toung be talkyng of it, let my hart long for it, let my mouth be speakyng of it, let my soule hunger after it, let my flesh thirst after it, let my whole selfe be desirous of it, vntill such tyme as I may enter into the ioye of my Lord, there to continue for euer worlde without end. Amen.

All glory, honor, prayse, and thankes be geuen to God alone.

ELIAZEL

PHIMES

Workes te-

stifieth all.

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